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A D D R E S S
ON THE
LANGUAGES AND LITERATURE
OF
A S I A.

AN
ADDRESS
DELIVERED IN
KING'S COLLEGE, LONDON,
INTRODUCTORY TO A
Course of Lectures
ON THE
LANGUAGES AND LITERATURE
OF
ASIA.

By FELIX SEDDON.

التماس از فضاي روزگار و بلغاي ادوار آنست هر جا که
در عبارت سهوي و خطائي واقع شود بذيل کرم ببوشند
و قلم اصلاح بر آن جاري دارند

My request of the learned of the time, and the refined of the age, is this :
Wherever there shall occur an omission or error, cover it with the mantle of
generosity, and hold the pen of correction running over it.

Herkern.

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Lincoln's-Inn Fields.

MR. PRINCIPAL :

WHEN I refer to the able addresses which have been delivered in this room, and reflect that, notwithstanding the acknowledged powers and matured experience of the gifted scholars who have preceded me, they have, without presuming on the sufficiency of the grounds on which these qualifications would fully justify reliance, assumed the usual privilege of bespeaking the indulgence of their auditory ; how must I have reason to feel the need of a similar extension of favour, who, for years secluded amidst the wilds of a distant country, and shut out from familiar intercourse with my countrymen, feel all the disadvantages of a want of that uniform interchange of thought in my native tongue, which has been promoted by the growing information they have been continually acquiring, and augmented by daily conversation and practice.

The topics, on which it will be my duty to dwell for a short time, are such as are, perhaps, less familiar to most

of those who now honour me with their presence, than any which have been treated of upon this spot. My organs of sense have been so habitually conversant with Indian scenes, that England hardly yet appears my native country; and I but now begin to disjoin associations, and to pass from what seems a dream of imagination to the sober sense of present realities.

Again, when I reflect on the magnitude and value of our spreading empire in the East, and the consequent importance of an acquaintance with its various languages;—when I behold the progress which Germany, Russia, France, and Prussia are making in analyzing these languages, and affiliating their own with the great parent of the Indian family;—when I compare myself with the able and zealous competitors I have abroad;—and when, lastly, I look to this college, established in the centre of a city which has been the admiration of the world, I cannot but feel overwhelmed with the weight and responsibility of the trust with which I have been honoured by the Council.

If, then, under a sense of these difficulties, I should fail to place this introductory discourse before you in an interesting light, I beg you will put the best construction on my efforts; and that the subject itself may not, on that account, be regarded as diminished in value and importance.

The languages and literature of Asia having continued to rise in estimation from the foundation of the Asiatic

Society of Bengal, it is difficult to enter upon the subject without adverting to the oracle of Eastern letters (Sir Wm. Jones), who originated that institution; and, acknowledging the justice of Dr. Johnson's remark, that he was the most enlightened scholar in Europe, it is hardly possible to allude to him without pausing to admire his endowments, and feeling forcibly how much our country is indebted, in this branch of science, to the brilliant example his career afforded, and the splendid undertakings his unequalled genius and assiduity accomplished. He left us in the prime of his strength and renown, uniting the lights of the laws of England, Arabia, and India; yet he lived long enough to leave behind him disciples, his own contemporaries and friends, who are yet living, in every respect worthy of the mantle which fell upon them.

To his chosen friend, Sir Charles Wilkins, we are indebted for making Hindu literature known to the European world and European literature to India. By the searching reach of his transcendent scholarship, a work was brought to light, pronounced by Warren Hastings one of the greatest curiosities ever presented to the republic of letters; a work of great originality, of a grandeur of conception almost unequalled; containing passages so sublime that our habits of judgment will find it difficult to pursue them; and furnishing a singular example, among all the known religions of mankind, of a theology corresponding closely to the Christian

dispensation, and powerfully illustrating its fundamental doctrines.*

We are under obligations to him for inventing the types, the labour of his own hands, from the metal in its crudest state, through all the different stages of engraving and founding, by which the most valuable books in five languages, Bengali, Persian, Sanscrit, Arabic, and Hindustani, have been brought into circulation.'—(See *Notes*.) By his means, the translator of the Gentoo Code, Mr. Halhed, was able, at the desire of the same munificent patron of genius and merit, Mr. Hastings, to publish the first grammar of the Bengal language, in a type unrivalled for distinctness and beauty: thus accomplishing for the Indian muses what Ibrahim Efendi did for the Turkish, under the liberal auspices of Ahmed the Third.

To another friend of Sir William Jones, the Director of the Royal Asiatic Society,† we are indebted, in addition to numerous other works, for the Digest of the Hindu Laws, and a comprehensive view of the Hindu philosophy, explained in so lucid a manner, as to exhibit one of the most masterly specimens of analytical investigation.

If Sir William Jones was the first to set the example, which, during his life, was so ardently followed, and after

* See Mr. Hastings' letter to the Chairman of the East-India Company, and the advertisement to the *Geeta*, London, MDCCXXXV.

† Mr. Colebrooke.

his death continued, in a greater or a less degree, to animate modern Orientalists, how much do we owe to his friend and biographer, the enlightened expositor of the Bengal Revenue System,* not only for supplying the incentive, by which many have become devoted to Eastern science, but also for superintending the labours of those followers of our Saviour, who, devoting themselves to the pious object of converting the Heathen, have also, by their unwearied labours and philological acquirements, produced for our country, monuments of their zeal and industry in their translations of the Bible : versions which afford the best comparative idea of the characters and languages of Asia, and in a literary point of view are exceedingly curious.

Since the Boden Professor at Oxford, Mr. H. H. Wilson, animated by the example of Sir William Jones, commenced his literary career, a new impulse has been given to scientific research in India. This may be ascribed to his varied talents; to his numerous works; to his general information, as well as his more distinct attainments, scientific and literary; to his excellence as a linguist, poet, lexicographer, biographer, and editor; and to his culture of many ornamental as well as useful branches of knowledge, of which this enumeration conveys but a faint idea. His popularity as a scholar may be traced to these sources; and no doubt they contributed to the facility

* Lord Teignmouth.

with which he overcomes difficulties formidable to others, and accomplishes all he undertakes. The objects of practical utility to which he has applied his talents, have most essentially conduced to keep alive that interest in our Asiatic researches, from which so much had been withdrawn by the return of Mr. Colebrooke to Europe, and which both are now exciting in England. Since the publication of his dictionary, the scholars of the continent have been eagerly exploring the mine of Sanscrit literature. But to Bopp we are chiefly indebted for opening a new field of research, the mutual illustration of the European tongues and the sacred language of India: most ingeniously displayed in his analytical comparison of Sanscrit, Greek, Latin, and Teutonic; and still more comprehensively shown in a later work on the affinities between the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, and German. The elder sister of our University elected to her Oriental Chair a pupil of Bopp, not less remarked for his unassuming manners than for his scientific acquaintance with Sanscrit and Arabic. The Professor at Breslau, who was also a pupil of this ingenious author, won our King's prize for editing and translating one of the gems of Sanscrit poetry; which he had the honour of receiving from the hands of an illustrious Governor of this College,* who was early distinguished in India; and from these two eminent scholars we may expect translations of two of the Védas, works which are of unfathom-

* The Duke of Wellington.

able antiquity, and contain the earliest records of Indian science. At a time, then, when the scholars of Europe are emulously striving to unfold the treasures of India, shall England, the Queen of Nations, famed alike for her proficiency in the sciences which adorn, as in the arts that benefit, mankind, be backward in this career of improvement and in the study of a knowledge in which she has a more direct interest than all Christendom?

I will not occupy your time in pursuing this train longer than to advert to the formation, within the last ten years, of the Royal Asiatic Society and the Oriental Translation Committee, and the gratifying fact that these Societies are patronized as well by our Gracious Sovereign as by the Kings of France, Belgium, and the Netherlands; by the Royal Family and the Visitor of our College; two of our Life Governors, and the English and Foreign Universities, Libraries, and Societies: thus conclusively showing the increasing interest with which this department of learning is regarded.

The East-India Company, also, in their usual liberal spirit, have, in addition to other noble endowments abroad and at home, munificently aided the great cause of science and education, by restoring the Mahomedan University and founding the Hindu College at Calcutta, where Sanscrit and Arabic are taught by learned natives, and English literature and composition by able masters. Indeed, nothing so forcibly indicates the rapid progress of Eastern civilization as the present state of Calcutta.

When, after an absence of some years, I returned to that City of Palaces, and saw the spread of the English language by the means which I have mentioned, as well as the exertions of the Calcutta School-book Society, by which our histories, grammars, astronomical and medical works; our systems of anatomy, botany, and chemistry, and many of our choicest books are assuming a native dress;—when I saw a moral system, founded on scriptural truth, supplanting the superstition of Brahma and the prophet;—when I found streets swept away, and others so constructed as to give freer circulation of air, and consequently, increased salubrity;—and when I beheld the embellishments which have thrown a robe of beauty over the city, it is difficult to describe my astonishment and delight.

It is evident, then, whether we regard the interest which the subject has excited in Europe and Asia,—the societies which are forming for the encouragement of Oriental literature,—the accumulating means for promoting health, comfort, riches, and knowledge in India,—the extended privileges conferred upon the trading community,—or the general advantages which literature and science may derive from a study of the languages of the East—that the subject before us has high and increasing claims on popular attention; and without further preface, therefore, I shall proceed to make a few general remarks on the more important branches of this extensive family.

The first in the order of Asiatic tongues to challenge

observation is the Arabic, as introduced into Spain by the Moors.²—(*See Notes.*) The comparative proximity of the nations who speak it to continental Europe,—for the best Turkish authors write in it—its close affinity to the sacred language of Scripture and the Semitic dialects—the frequent allusions to Arabia, as an Eastern country, in the Greek and Roman classics,* have given it an estimation among the lovers of Eastern letters, which has distinguished it above the other Oriental languages.

But of the several countries of Western Asia which lie in more direct communication with Europe, if greater attention has been bestowed by continental scholars on the golden canons of Arabia, higher value has been attached by English Orientalists to those of the ancient and once glorious kingdom of Cyrus, Darius, and Artaxerxes; the powerful empire which took tribute from Babylonia, Syria, Assyria, and Media; and which, under Ahasuerus³ (*see Notes*), extended from India even unto Ethiopia,† and contained within the circuit of its rule one hundred and twenty-seven provinces: a kingdom which, if regarded either in a political, moral, or literary view, with relation to the prospective stability of our interests in India—to the influence its writings have on the nations of the immense empire committed to our charge—or to

* The Eastern Arabs, for instance, are mentioned in the *Georgics* :
Adspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum pictosque Gelonos.

† Esther, chap. i., verse 1.

the general utility of its language throughout the British dominions in the East, is of greater importance to us than the Arabic. The position of Cábul will exemplify the value of Persian in a political view. This is a region which Nature has impregvably fortified, and which can only be occupied by unlocking the ghauts, or passes of the barriers, which shut it up on all sides. These, according to Mahommedan historians⁴ (*see Notes*), oppose an effectual check to sudden invasion from Irán and Turán (Persia and Transoxania): for which reason they call Cábul the gate of India, and Candahar, which is included in it, the door of Persia. Near the latter is Zábul or Ghazneen, formerly the seat of the kings of Khorasán (the ancient Bactriana)⁵ (*see Notes*). Zábul contains the remains of powerful conquerors* who subverted the old dynasties of Persia and India, while Cábul is the cradle of those potentates who overthrew the empire of the Saracens, and shook Europe. The Mogul emperors kept an auxiliary force there, carefully protected, and well paid and appointed; and the country of the five rivers† is said to have enjoyed a tide of prosperity under a king into whose possession Cábul formerly fell, which has returned, and been swollen to a flood, under Runjeet Singh, its present ruler.

* Sultán Násiruddeen Sabuctegín, Mahmoud of Ghizni, Shaháb ad deen of Ghoor [Ghour], the philosopher Avicenna, and many other princes are buried here.

† The Punjaub.

Persian and Arabic prevail in the Turkish language to so great a degree, that the latter cannot be thoroughly understood without a knowledge of both. The three nations have so much of their literature, law, and religion in common, that a study of the three languages is as necessary for a Mahomedan scholar as that of the Latin, French, and English is for a British. To transact business to advantage up the Persian Gulph, some knowledge of all three is requisite; in particular at Muscat, Bushire, and Bussorah: and indeed we may add in every part of Turkey and Egypt; so that the character of one language is proverbially described by contrast with another. The dialect of the court of the Great Mogul, the polished idiom of conversation in India, is almost wholly formed from the incorporation of these three with the ancient Hindui current through Proper Hindustan prior to the Mahomedan invasion, and now spoken in its purity by the natives of the Doab⁶ (*see Notes*); while, in the words of an enlightened scholar, "There is scarce a country in Asia or Africa, from the source of the Nile to the Wall of China, in which a man who understands Arabic, Persian, and Turkish, may not travel with satisfaction, or transact the most important affairs with advantage and security." If you ask a Persian the nature of his language, he will say it is sweet or melodious; he will call Arabic, the root; Turkish, science; Persian, sugar; and a native of the upper provinces of India would add, Hindustani is salt.

عربي اصل است تركي هنر است پارسي شكر است هندي
نمک است

A Mahommedan considers the language of the Prophet and of the Coran as the root of all others, and the perfection of science; the Turkish, that of the elegant arts and polite letters; while the Persian is formed for poetry, history, and epistolary composition. But if I were to distinguish that which possesses the properties of all three, adapting them to the general exigencies of society, I should name the Hindustani, which seems to excel them all in colloquial expression, and in the practical purposes to which its varied character is applied. In this respect, it may be truly said to be the English of the East; for its extended use has communicated to it a copiousness of words of surpassing beauty, and admirably suited to the elegant refinements of civil intercourse.

These qualities of the Persian, Arabic, and Turkish, did not escape the research of Sir William Jones, who embodied them with characteristic elegance, when, at the age of twenty-one, he wrote in Latin his commentaries on Asiatic poetry. Nor did his observations escape my late young friend, Arthur Lumley Davids, who, at a still earlier period of life, gave to the world a grammar of the Turkish language, exhibiting a surprising extent of reading, and remarkable as well for the lucid arrangement of the whole, as for the original, useful, and well-digested information with which it is replete; and who, in a preli-

minary discourse, has given a comprehensive and an interesting view of the formation and extent of the Turkish literature.

“The Persian,” says Sir William Jones, “is remarkable for sweetness;” and again, “it is rich, melodious, and elegant:” the Arabic is distinguished for copiousness* and strength; and the Turkish has wonderful gravity (*mirificam habet dignitatem*): he says, that the first allures and delights; the second is energetic, and formed for sublimity; while the third possesses elevation combined with a certain gracefulness and beauty: that the Persian, therefore, is best adapted for love and passion; the Arabic for poetry and eloquence; and the Turkish for moral writings. (See Notes.)

According to Lumsden, the Arabs surpass all nations in the assiduous cultivation of their native tongue: the principles of Arabic inflexion furnish the best model that could be devised for the communication of thought, and the formation of a perfect system of speech; and the pre-eminent excellence of this language will not be disputed

* “In Arabia as well as in Greece, the perfection of language outstripped the refinement of manners; and her speech could diversify the fourscore names of honey, the two hundred of a serpent, the five hundred of a lion, the thousand of a sword, at a time when this copious dictionary was intrusted to the memory of an illiterate people.”—*Gibbon's Decline and Fall*, c. L.

Crichton says, “They assure us no man uninspired can be a perfect master of Arabic in its utmost extent.” Vol. I. page 196. Richardson observes, “It is the most copious of any known tongue.”

when its structure shall be well understood. While we admit generally the force of these observations, as proceeding from so high an authority, we must claim a particular exception in favour of Sanscrit. Admiring, then, the wonderful structure of this fine language (the Arabic), how much does it raise our ideas of the Hebrew, induced as we have been to conclude that as the emphatic beauty of scripture cannot be felt so well through the medium of translation as of the original, so the comprehensive volume and extent of Arabic cannot be thoroughly compassed unless its elements be traced up to the source whence they are usually considered to have sprung.⁸ (*see Notes.*) Hebrew and Arabic serving thus to illustrate each other, the one by tracing, and the other by locating the sense, a knowledge of the two will be attended with many advantages; the Syriac, Chaldee, Samaritan, Armenian, Æthiopian, Egyptian, Rabbinical, with the language spoken at Malta, and the other Semitic dialects, can be afterwards acquired with great comparative ease.

Nor will an acquaintance with Arabic be without its use in our more familiar idioms. Our word *guide*, which we take from the French, and which, as applied in its collateral senses in that language, bears exactly the idea it does in Arabic, of a string or rein by which an animal is led, is evidently the same as the Spanish *alcayde*⁹ (*see Notes*), (rejecting the particle *al*), and both are from the Arabic *câid*, a leader or general; and coincide in conception with *dux* and *duke*; with the Persian *leshker* *kesh*; with the

nāick of the Indian armies, who, though now ranking with a corporal, was probably an officer of considerable rank at one time, and the same as the *sēna nee*, the commander or (literally) leader of an army, in Sanscrit; and this is confirmed by the existing idiom in the principality of Munipoor, the natives of which are modern Hindoos, and term their general *séná pati*, a Sanscrit word, and in their own tongue *lanchingba*, from *lan*, an army, and *ching*, pull, lead, or guide, agreeing with the roots تان *cáda*, or قيد *cuida*, *duco*, كش *kesh*, and नी *nee*. If we look into the Burmese idiom, we shall find the custom described in the epithet. The commander of the forces is called *bo gyóp*. *Bo*, written *ból*, is the corruption of *bal*, बल, in Sanscrit, literally, force or strength, an army. The word may be found in *valor*, *valid*. The root *khyóp* is to restrain or arrest; to cover: their general follows his army; he does not lead. His duty is to urge them on, and to cover them when they retreat, as my instructor told me, like a hen protecting her chickens. The eagle of the Persian fable (*humá*), which has taken under its wing every head that wears a crown, may be traced to a similar idea. This bird with its wings spread, forms the canopy of the kings of the East: an idea which is expressed in the adjective *homáyoön*, همايون , august. Similar examples may be found in various other words,—for instance; in *alcove*, Spanish *alcoba*, from *cobbah*, قبة, a cupola, a vault or monument, like the cromlechs of the Druids, an idea which has given rise to the name of *Mogaung*¹⁰ (see *Notes*),

the capital of the Laos country, tributary to *Ava*, which literally signifies the place of skulls or Golgotha, owing to a custom common to the Indo-Chinese and Tartars, who pile up the heads of enemies slain in battle for a monument, which the Arabs term *alcobba*. Many of our English primitives may be found in the Arabic; for example, *love, earth, turf, idle, cave, cover, trace, track, ark, sept, then*. Others are common to this and other languages, the English, Greek, Hindustáni, Sanscrit, Persian, Latin, Turkish, Italian, &c.

We need not go out of our way for examples, they spring up before us, and in the commonest words : A. *تدیل* *khindeel*, a candle, *قند* *cand*, sugar-candy, H. *كہاند* *khánd*; A. *سكر* *sukar*, sugar, P. *شکر* *shukar*, S. *शर्करा* *s'erkará*; *قطع* *cat* or *cut*, S. *कर्त* *kert*, H. *کات* *cát*, to cut, whence *curtus, court, curtail*, in which sense the Bengalese use *কর্তন* *curttun*, reduction, clipping; *cát* also signifies to bite; Burmese, *cait*; Siamese, *hap*.

The names of musical instruments which have come before me at random offer prolific instances; *قانون* *cánoon*, *канон* a canon, a dulcimer, or harp; *ستار* *sítár*, an instrument of three (*سه* *si*) strings (*تار* *tár*), whence cithara and guitar; *ارغن* *orghán* and *ارغنون* *orghanoon*,* an organ.

* Old Persian writers describe the *orghanoon* as invented by *Eflátoon* or Plato, as superior to all psalteries *مزامیر* *mezámeer*, (the rebeck *رباب* *ribáb*, the harp *چنگ* *cheng*, the tambourine *طنبور* *tambour*, and the barbiton *بربط* *barbat*), and as used in *Yoonán* (يونان) Ionia

The gamut and the Italian *gama* are one with the Sanscrit ग्राम *grāma*, the Hindostāni گرام *girām*, and the Hindu musical scale स्वरग्राम *all the notes*. The writing reed قلم *calam* exists in the principal dialects of Asia, and is the culmus and calamus scriptorius (δοναξ) of the classics. Modern Greece offers the words κάλαμο (arundo donax) and καλάμι (saccharum Ravennæ); the former, according to the size, serves the shepherd for a rural pipe, and the monk of Mount Athos for a fishing-rod; while the latter is employed by the peasant as holm or thatching-grass (culmus).*

Compare برج *burj* a bastion or tower,† with πύργος German 'burg' a stronghold, English burgh or borough; (Persian Psalm xviii, v. 2.) عاجل *ájil*, hasty, with 'agile,' and 'hasty' with आशु *ús'u*; عاقل *átíl*, with 'idle' German 'eitel,' and عالي *álee*, with 'altus' 'high' with उच्च *uch* German 'hoch;' عين *eyn*, the eye, and a fountain, with the eye (the fountain of tears),‡ and 'oculus' with अक्षि *ocsi*, from अक्ष *ocs*, to pervade (the objects of sense).

Ionian or Grecian), and in Roum (روم Roumelia, Iconium, or Turkey). The term implies also a chorus of male and female singers. See the Shems ul lughât, article ارغن.

بیا مطربان نای را کن بدست کزوارغونهای یونان شکست

Áeena, e sicandaree.

* See Sibthorpe's papers in Walpole's Memoirs.

† The pyramids are called, and are possibly a contraction of, *Burji Nimrood*, the towers of Nimrod.

‡ $\iota\epsilon\chi\mu\varsigma$ δ' $\acute{\alpha}\nu\alpha\tau\iota\varsigma$ πηγὰς δυνάμει δακρύων—*Soph. Antig.* 802-3.

Compare turf, تُرْبُ *turba*; terra, ثَرَا *therrá*, and धरा *d'errá*, (Welsh) *daiar*, (from धृ *d'ri*, to sustain * [nature]). Again, earth اَرْض *erdh*, אָרֶץ and ΕΡΑ; ἄβυσσος *kshauní*; गङ्गा *go*; orb and उर्वी *urvví*. In Arabic and Sanscrit ثَرَا *thará*, maduit, and मिद *mid*, moist, the roots of ثَرَا *therra* and मेदिनी *médiní*, seem to originate from the same idea as *humus* and *humidus* in Latin: to which again, are allied the Sanscrit भूमि : *bhúmis*, land, and the Persian بوم *boom*.

Every scholar will perceive these coincidences too forcible to be overlooked, and too regular to be casual; similar expressions embodying idioms defined conformably to the nature of things, and some finely descriptive of the objects they depict. Such are the various and overflowing riches of Sanscrit and Arabic.

If Hebrew and Arabic interpret each other, the mixed idioms of Persia and Turkey, by exemplifying their popular use, as explained in equivalent phrases, with which they are commonly united in these languages, give them a comprehensive hold on the understanding. For this reason, the muscular force of Arabic will be better impressed by combining its study with the milder genius of Persian, where the one is constantly interwoven with the other, and seen through equivalent expressions, than if it were studied alone, and had not the lights of contrast and comparison to show its import and define its acceptation.

* *Gámávis'yacta, b'útáni d'arayám yahamejasa.* (Geetá.) I pervade the earth and sustain beings by my power.

These languages, therefore, may be studied with great comparative advantage, with their rigour softened and their difficulties subdued, in the form in which they are harmoniously blended into the mixed and popular speech of India, the vigour of Arabic, the flowing sweetness of Persian, the dignity of Turkish, with the massive eloquence and sounding energy of Sanscrit. For all these, combined with the growing accession of words from the modern dialects, introduced by fashion or adopted for convenience, have been fused into the mould in which they are now found in the camp idioms of high Hindostán.

The profound, exact, and scientific speech of Arabia is the securest repository for her laws and religion, not only from its original structure, but also from the country itself having never been subdued by foreign conquest, and being consequently less liable to be changed by moral or local revolutions. On the other hand, the simpler dialects may be often applied as means of discovering the purport of recondite terms or obsolete idioms. Thus, the Hebrew scriptures, when translated into the living languages of Asia, expand; and by this amplification give freer scope for determining their sense. For instance, the natural properties of parts of the body,—such as the active organs, the hand, the foot; those of perception, the eye, the ear,—are applied so variously to indicate moral modes, that a comparison of their application, in the languages of Asia with those of Europe, may occasionally throw a light upon particular passages.

Power, strength, and means (*dast* and *dastgáh*), expressed by the hand; a high and upper hand (*zabar dastee*), for haughtiness and might; to get the upper hand (*dast yáftan*), to overreach, to conquer; to give the hand, to promise (*dast dadán*, Ezra x. 19); to wring the hands (*dast zan* and *háth malna*), to be penitent; to clap hands and a bargain, German *einschlagen*;* to strike hands and become surety (Job xvii. 3); a helping hand (*dast yáree*);† a patron who takes you by the hand (*dastgeer*); to wash hands (*dast shustan*), to relinquish; are natural idioms common to Europe and Asia; yet not always more readily recognized from this circumstance when they appear in a foreign dress. The word *aid*, which agrees in sound and sense with the Arabic *yad*, the hand, originates *tá-eed* (divine) assistance; while co-operation is expressed by *مُسَاعَدَة* *musá, idat* or *مُزَاعَدَة* *muzá, idat*, taking each the other's arm, from *sáid*, the fore-arm, and *azud*, the upper. Words like these¹¹ (*see Notes*) display much beauty of expression and imagination, more perceptibly observed when explained in the simple dialects. Such phrases, for instance, as "The sceptre shall not pass from between his feet," or from him; and "a brother is born for adversity," (that is, 'proved in it,') become distinct when

* King Henry V. to Catherine.—Act.V. Give me your answer; i'faith, do; and so clap hands and a bargain: How say you, lady? (*Háth márna.*)

† In Arabic *عُضْدُ الْمُعَاوَدَةِ* *brachium auxilii*.

compared with similar idioms in the dialects of Asia. Thus, if "born" be rendered by *manlood* (Arabic), the single idea of born only will appear ; but if by *paida* (Persian) the secondary sense also will be *manifest*, that is, exhibited, discovered, found out, or brought to light प्रादुर्भूतः. Indeed, our most familiar expressions and proverbs, sprung from sources which have long been lost to observation, may be seen in the East, when dormant interest is awakened, and the veil that overshadows them removed.

According to Sir William Jones, the Turkish consists of ten Arabic or Persian words for one originally Scythian ; but the Arabic greatly preponderates. For instance, of thirteen words, seven will be Arabic and two Persian ; or of fourteen words, nine may be Arabic and two Persian. So that the Persian is as one to four to the Arabic, and the latter equals or exceeds the Scythian considerably, but certainly short of the proportion he states, the Arabic prevailing in the Turkish much as the Persian does in the Urdoo ; the reason of which may be found in the relative position of the countries, and their political vicissitudes.

It has been the fashion of writers to borrow the language of the Prophet, in which their learning is hid, and to raise the style by the use of Arabic in proportion to the elevation of the subject.

"The Arabic tongue," says Sir William Jones, "is blended with the Persian in so singular a manner, that

one period often contains both languages, wholly distinct from each other in expression and idiom, but perfectly united in sense and construction." Thus, in the life of Nádír Sháh the two languages are nearly equal; the balance, however, is in favour of the appropriate idiom, the Persian, which exceeds the Arabic in the verbs, which may be considered the springs that give motion to a language; and in the particles, or braces that bind the whole system together. The copula is common to both languages.

The father of excellence, Abufezl, secretary to Acber, by whom he was familiarly styled, 'My prince of wisdom' (علّامی), whose compositions are standards of elegance, employs Arabic always in equal portions with the Persian, but often in the degree of two-thirds, and occasionally three-fourths; while, in the letters of Jámi, the two languages, written in the Taleek and Naskh, hang together and change by turns, like partners inseparably following each other. If these observations be just, it follows that the Arabic prevails in the Eastern tongues, if not in the Western, to an extent rendering it on that account alone worthy of cultivation; and the term 'Oriental,' which has a vague acceptance, is generally understood as applying to it, though often to Hebrew, yet frequently to the Osmánli; as we are commonly supposed to allude to Turkey, when speaking of the East in ordinary conversation. Accordingly, the Arabic has chiefly attracted the curiosity, and exercised the ingenuity, of the scholars of Europe. The French and Germans, but more especially

the Dutch and Danes, as well as the Swiss, have bestowed great attention upon it. This fervour has given its study the lead among Eastern tongues in the West for centuries.

In whatever degree this influence may have prevailed, it is now sinking before the effulgence of Sanscrit, which, like the King of the East refreshed, is throwing out strong and diffusive light, tracing the course of its former ascendancy over Europe. The languages which thus radiate from a common centre are called the 'Indo-Germanic Tongues.' Among these are the Persian, Zend, and all the Teutonic dialects; the Sclavonic family, comprising the Russian, Polish, Bohemian, Servian, Dalmatian, and Bosnian; the Celtic, embracing the Welsh, Armorican, Cornish, Manks, Erse or Irish and Highland Gaelic; the old German, the Mæso-Gothic, the Icelandic or ancient Scandinavian, the Anglo-Saxon, and all the dialects of the same origin, with the Lithuanian, and idioms allied to it. The curious affinities between the Lettish and Sanscrit are the more remarkable if we consider the circumstances of that principality, now emerging from barbarism, while, before its incorporation with the Russian empire, it was cut off, by its isolated position and the wildness of its features, from social communion with the rest of Europe.

But of all the Indo-Germanic family, the Greek and Latin supply the most uniform and perfect analogies; not merely in the terms of science and art, but in the hinges which connect the different parts of speech, and the axis

on which their whole fabrics turn. Last, but not least, may be noticed the Gipsy dialect, which is strongly marked by similar traits. The Albanian and Fennish languages, on more doubtful grounds, have been included among those of Indian origin, and perhaps to these will be added the Volscian and Etruscan.

The Sanscrit may be called the soul of the Indian languages; it animates them with vitality, and warms them with glowing expression. While it is variously rich in epithets, representing ideas by a description of properties, it has wonderful metrical power and unequalled means for condensation. Its copiousness may be inferred from words expressing the same idea varying from two to thirty-five: for hand, there are five; for light, eleven; for cloud, fifteen; for moon, twenty; for snake, twenty-six; for slaughter, thirty-three; for fire, thirty-five; for sun, ~~thirty-seven~~, &c.*

To illustrate its poetic genius and influence: दिवस्, *Dives* is from *div*, and *dya* from *dyuta* to shine, whence the Latin *dies* and English *day*.† So, the Deity is *Dévas* (*Deus*), from *Div*, to shine. He is called the light of light; and in the sacred *Gáyatree*, the light that kindles the sun. Psalm xxxvi. verse 9, “For with thee is the fountain of life; in thy light shall we see light.” Isaiah, chap. xlv. verse 7, “I form the light, and create darkness.” Thence is formed the Greek *Theos*, by changing a sonant to a surd.

* Yates' Grammar, xviii.

† *Hodiè* corresponds with अद्य *odie*, to-day.

Again, the Persian روز *rôz*, a day, and روشن *roshun*, bright or shining, as روز روشن *rozi roshun*, a fine day, evidently come from the Sanscrit रोचन *rochana*, splendid, रूच *ruch*, to shine, and रूचि *ruchi*, or रूच *ruch*, light; whence by changing a sonant to a surd, we have the Latin *lux*, *lucis*, *luce*. So that the motto of the Oriental Translation Committee, “Ex Oriente lux” is quite appropriate, whether taken in a figurative or a literal sense.

By another very pleasing coincidence in thought, the Assamese call Sunday *Déva wár*, the Lord’s day, while the Hindús name it from the Sun, like the Anglo-Saxons. महादेवः *Mēhá Dévus μέγας θεός*, is ईश्वरः *Ps’waras* (*Osiris*) the Mighty, and the Self-efficient स्वकार्य करणे क्षमः,* who can do, undo, and alter, कर्तु-मकर्तुमन्यथाचकर्तु समर्थः†: *Ps’waras* agrees with ἰσχυρὸς, and coincides likewise with the Arabic Epithet قادِر *Cádir*, one of the names of the Deity, signifying the Omnipotent, as ईशे *is’é* with ἰσχύω, *possum*, and *is’itá* power, with ἰσχύς.

The Persian خدا *Khoda*, *God*, is the Self-existent, as defined by the commentator on the Secander Námeh of Nizâmi, and analogous to the Arabic هو *Ho* or *Hovah*,

* Calluca B’atta on Manu.

† Preface to the Commentary on the Vishnu Purána.

He, Jehovah.* According to this authority, *khuda* or *khoda* is compounded of *khud*, self, and *á*, come, or become (شخصیک خود آمده است). It corresponds also in a secondary sense to the Sanscrit स्वामी *swámi* (from *swa*, own), owner, proprietor, master, possessor, prince, lord, husband, lover, and may be perhaps identified with *swain*, as best exemplified in the compound *boat-swain*. The uses of *khoda* are instanced in ناخدا *nákhoda*, a *nacoda*, ship-master or owner, كدخدا *kudkhoda*, a householder (गृहस्थ *grihast'ha*) or head of a family, ده خدا *dihkhoda*, a *reïs* or head of a village.

This analytic comparison may be extended to the Sanscrit *átma b'ú* and *swāyām b'ú*, names of the Deity, signifying Self-existent. आत्मा *átmá* has all the power of *ávròs*, and seems related to *ἄσθμα* and *ἀΐτμη* (*spiritus*), ¹²(see *Notes*), while the force of the Latin 'suus' and English 'be' are combined in the epithet *swāyām b'ú*.

The Deity, as the essence of the world, expressed in *Brahmā ब्रह्म*, is of the neuter gender, being agreeably to the *Védas*, of no sex, नैवचतस्य लिङ्गम्, whence the Godhead is denoted by the monosyllable *Tat तत्*, 'that,' and by देवतम् *Dyvatum*, the Divinity, τὸ θεῖον, or *Numen*.

Self, says Sir William Jones, seems to have been origi-

* Compare D'Oyly and Mant's notes on Exodus iii. 14. and vi. 3.

nally a noun, and was, perhaps, a synonymous word for *soul*, according to Locke's definition of it. Self is that conscious thinking thing, which is sensible or conscious of pleasure or pain ; capable of happiness and misery : thus agreeing with the Arabic *nephs*, soul, as ^{صَيِّ رَمَى نَفْسَهُ فِي نَهْرٍ}, a boy threw his *self* or *soul* into the river. We have a similar idiom in Proverbs, chap. vi. verse 30, " Men do not despise a thief if he steal to satisfy his soul (himself) when he is hungry."

The horse, the arrow, and the wind are rapid, whence we have the same epithet for the three आशुगः *ás'u-gō*, hasty goer, *ἀνύθοος*.

The generous labours of the *courser*, first
Must be with sights of arms and sounds of trumpets nursed :
Thus form'd for speed, he challenges the *wind*,
And leaves the Scythian *arrow* far behind."

The moon is poetically figured as refreshing the earth with dew, creating the night, frost, and moisture, and supplying the nectar of the gods ; while the compound epithet *himánsu* describes the coldness of her rays. हिम *Him*, cold, may be seen in the Latin *hiems* ; the winter is called *hémanta*. The *humida luna* is comprised in *Indu*, the moon, from the root *und*, to wet or moisten ; whence, perhaps, *unda*, a wave. The *roscida luna* of Virgil is the *soma rosátmaca*, or dewy moon of the Geeta. *Ros*, dew, is from *ros* रस, juice and water : juice itself being the Sanscrit यूष *yúsh*, Latin *jus*, and water is not unlike

वारि *vāri* : thus we have *vārida*, the water-giver, a cloud ; *nubes* agreeing with the Sanscrit *nub'es नभस्*.

According to Dr. Carey, there are at least twenty languages spoken in the north of India, in which scarcely any words are to be found except those of Sanscrit origin. These are the languages of Cashmeer, of the Punjaub, of Moultan, and of Sindh : that of the country about the mouth of the Indus from Hyderabad to the sea ; that of Cutch ; those of Gujerat, the Concan, Bikaner, Odeypoor, Marwar, Bundelcund, Bruj, and Nepaul ; the Hindustānī, the language of Magadh or South Behar, the Mahratta, and those of Assam, Bengal, and Orissa. To which may be added, a great number of words in the Pushtoo and Bilochee languages.

The Prācīta dialects are those, as the term itself imports, which are vulgarly spoken. I do not allude here to the gibberish which passes by that name. The question which of the two was first formed, the Prācīta or Sanscrit, is not yet clearly solved. Not wishing to advance any hypothesis, I must leave this point in obscurity ; the learned seeming to vary in their opinions upon the subject. We know the Sanscrit prevails in the languages of Europe as well as of Asia, to a degree that indicates the existence of an early intercourse between the two quarters, of which hardly any trace remains in history. If the Hindūī dialects are derived from the Sanscrit, we must conclude it was spoken through Central India, as it is at this day among learned Hindoos. Its compact system,

combining multiform parts and admitting great choice of collocation, adapts it to every species of composition, and includes a various store for colloquial purposes; while its comprehensive order and perfect structure argue it either to have been formed out of the exuberant riches of abundant dialects previously current, or so far to transcend the powers of human invention as to be of divine inspiration ईश्वरनिश्चित *is'wara nis'wasita*,* as the Hindoos believe: Dr. Carey remarks, that the idea of its being a production of human art must be relinquished, and Mr. Yates thinks it highly probable it was one of the original languages that existed at the time of the dispersion, and which, like some others, has given rise to a variety of inferior dialects.

The *Prácrita* is defined to be natural, from *pracriti*, nature and unformed (from *pra* and *acrita*). The Sanscrit is formed or artificial, कृत्रिम *crítrima*. From this circumstance some consider the Sanscrit to have been composed of the gibberish *Prácrita*, and gradually perfected; others, that it was formed of the dialects under that appellation: for there is an individual *Prácrita* as well as the vernacular tongues which take the general name. Those who wish for information on this subject will find it given

* This phrase occurs in the introductory part of the commentary to the Vishnu Purána. The Vedas are there said to be *I's'wara nis'wasita* inspired by God. *Nis'wasita* is compounded of *ni*, in, and *s'wasita*, breathed.

by an authority (Mr. Colebrooke) in vol. vii. of the *Asiatic Researches*, to whom all who take an interest in Eastern letters must feel grateful.

The Sanscrit has been deemed the origin of all the dialects in Central and Western India. Dr. Carey, that colossal orientalist, has declared it the parent of every colloquial dialect, from the Indus in the West to the borders of Arracan, and from Ceylon in the South to Chinese Tartary. The authority of this veteran scholar is entitled to respect, having written Sanscrit, Bengal, Mahratta, Telinga, and Sikh grammars; and edited a Bhotan grammar, besides making his great and original dictionary, the labour of thirteen years, and translating the Bible into several languages. His son, Felix Carey, published a Burmese Grammar, and in addition to other works, translated Goldsmith's *History of England* and the *Pilgrim's Progress* into Bengáli. Much are we indebted to the Missionaries for thus augmenting the stores of Eastern literature.

We have fewer grounds for supposing the dialects of Southern India below the Kistna to be of Sanscrit origin than those above that river; yet they are represented to derive half their words from this language. These, I should say, formed their exterior merely, as they bear marks internally of a structure similar to some of the Transgangetic dialects. The Támul, in particular, in the paucity of its letters, resembles the Khámti and ancient Assamese, now peculiar to a class called Báeelungs; and which latter

language appears to be a dialect of the Shan territory or Lāös, as manuscripts in the old language and character of Assam were borrowed to be read by the Khám̐ti interpreter, and by Shans, natives of Mogoun, who were with me in Assam. An easy grammar of the Tám̐ul would be useful and acceptable. Southern India, undisturbed by foreign aggression, having preserved her Hindu institutions pure, presents an interesting field of inquiry to the Indian antiquary. The Malayalim and Telinga abound with Sanscrit, the latter has a greater proportion of it than the former, and both than the Tám̐ul: while the Mahratta is formed still more directly from the Sanscrit; being in many respects like its sister the Bengálee, and in others resembling the language of the Sikhs. Indeed, there is a family likeness in all the dialects of Western and Central India. If labourers are wanted in this field, England now possesses many able scholars eminently qualified in all these languages; some actively employed, and honourably distinguished; others who are enjoying dignified ease after successful exertion. If we regard the richness of the province, in which it yields but to one* in India, and that the most densely peopled district in Asia, or perhaps on the earth, the language of the Tanjore court should rank very high among the tongues of civilized Asia. The Mahratta, as the name indicates,† is a language current through the greatest of the principalities of India; com-

* Burdwan.

† From *Maha*, great, and *rásht̐ra*, region.

prising states so powerful as to form a confederacy, which, but a few years since, threatened serious injury to our authority; and would probably have convulsed Asia and paralyzed our influence, had not their movements been checked by the Marquis of Hastings. This is the language of Poona, and generally of the turbulent chiefs of that broad and fertile belt, defined by two noble rivers, the Nerbudda and Kistna (Crishna). By the active foresight of Lord Hastings, the tranquillity of this section of the Peninsula has been secured; and "the plough is now turning up a soil which had never been stirred except by the hoofs of predatory cavalry."

The Sanscrit predominates in the languages of Western more than in those of Southern India. The Mahratta has more pure Sanscrit words than the language of the Deccan; the Dakhanee than that of Guzerat; the Guzeratee than the Cõncan and the other dialects of the provinces subject to the Presidency of Bombay: and in all these there is a stronger tincture of the Hinduï, or ancient language of Hindostan, than in the Telinga, which is spoken in the Northern Circars, the Mysore language, the Tãmul, which prevails throughout the Carnatic, the Canara or Tulawa, and in general the idioms spread over the Madras Presidency, from the river Kistna to Cape Comorin.

In a common note, containing one hundred and nine words in the modern Guzerátee, I detected fifty-three to be Sanscrit, in forms more or less pure, thirty to be Arabic,

the rest to be Persian and Hindustānī in equal portions, the thirty Arabic words being also common to both of these languages, with two words Burmese and five English; and the whole bearing a marked affinity in the terminations of the verbs to the languages of Bengal and Behar. The Rájpootānee language, another dialect of the B'áshá, circulates through the populous district of Malwa, with slight variations, among a number of castes, in which may be enumerated the Rajpoot, Marwaree, Rungkee, B'eel, Kolee, Goojar, Jaut, and Pathán.

Hindust'án, in an enlarged sense, is India, and denotes the place of the Hindús.* According to the ancients, it comprised forty degrees on each side. The importance of a knowledge of Hindustānī is evident, if we consider it as the common medium of intercourse between the Europeans and Asiatics throughout India, and “of communication between various foreign nations settled in Hindoostan, including the Portuguese, Dutch, French, Danes, Arabs, Turks, Greeks, Armenians, Georgians, Persians, Moghuls, and Chinese.”†

The union of the Turks of Tartary or Indo-Scythians with the Mongols or Chinese Tartars under Gingis Khan, the Cham of Tartary, gave rise to the Jagataï Tartars (or Turkan Chagtaï ترکان چغتای). This power, settling in Transoxania, Turcomania, and Usbec Tartary, overturned

* The root of *'stan* may be seen in *station*.

† Mr. W. B. Bayley's Prize Essay, in 1802.

the old dynasties of Persia and India, and established a supremacy which still exists. By adopting the alphabet with the religion of Arabia, and blending their own language with that of their acquired country, they introduced into Persia the court language now spoken at Teherán.

The wandering tribes of Turcománs, who followed the fortunes of Mahmoud of Ghizni, Gingis Khán, Tamerlane, and Báber, carried their houses on their backs, like the natives of Numidia; or, in the Persian phrase, were *خانه به دوش* *khána ba dosh*, travelling adventurers.

A mixed language arose from the intercourse produced by this rambling life. The scene was shifted. Quitting the plains of Central Asia, where they encamped in hordes, they poured into Northern India, under the wing of the Tartar conquerors. The vanquished, in their turn, paid court to the ascendant lords. The readiest avenue to favour was their language. This, by degrees, supplanted the Hinduï or ancient B'áshá, emphatically the language. This latter still prevailed throughout the provinces, and is there currently spoken. The two compose the Urdoo or modern Hindustáni. A better idea of their roving life than this word conveys cannot be given. It signifies an army, camp, or market, and is the origin of our word *horde*. The Urdooe mo'ellá is the high Hindustáni, or language of the court of Delhi. From its nature it is also called the *réykhta* or mixed. It has the same relation to the Hinduï that the Derri has to the Pehlavi, the Turkish

to the Ouigour, the Cásan to the Capchac, or the English to the Saxon.

This dialect, introduced by 'Timúr, the Lord of the Conjunction, and greatly enriched during the reigns of Báber and Acber, is spoken at the court of the Great Mogul. It is now, under the name of Hindee or Hindoo-stáni, from the accession of varied phrases it has gathered, the most useful, expressive, and polished idiom of conversation in India.

It remains to say something of Hindee, that is, the language of Ind or India, but, in a restricted sense, of Proper Hindustán, or the territory called the Western Provinces. In its most limited acceptation, it is that speech which cannot be traced to any source, and, as such, is distinct from the Hinduï. As a separate definite dialect, it does not exist. As embodied with the Hinduï and Urdoo it forms the Réykta, or mixed language, called Hindustáni. From my own experience, I am persuaded that very many of the Hindee words now marked as such, will yet be discovered to have been derived from the Sanscrit or some other fount. Speculative research cannot adequately investigate their origin. Their true descents will alight on the mind without looking for them, through the acquirement and under the guidance of a practical knowledge of the correlative idioms of India. An acquaintance with Sanscrit, as it is spoken by learned Hindoos, will materially aid this object. Dr. Carey thinks we have not sufficient grounds for inferring that a primitive tongue

called Hindee, existed in India prior to the Sanscrit : the Marquis of Hastings conjectured it was the original language of Persia. The Hindee words which are considered unborrowed, underived, are called *t'héynt'h* or primitive, and *luch*, naked or pure. They are then accounted neither Sanscrit nor Prácrit ; neither Hindoo nor Urdoo ; neither Hinduï nor Hindoo-stáni.

The modern composition, called the *K'ari boli*, arranged a few years ago by the B'áshá Pundit, at the College of Fort William, is, in fact, the Hinduï accommodated to the rules of the Urdoo, by changing the terminations which form the cases of nouns and the tenses of the verbs. It is a mean between the Hindee and Hinduï, and is no where spoken.

The Hindoo sepoys are nearly in the proportion of nine to ten from Oude and the Doäb, of that class which is termed, *par excellence*, Rajpoot, descendants of kings ; and in the four orders rank next to the Brahmans, and were in old times the rulers of India. Their language is the B'áshá, a language spoken in Bruj (the country between Delhi and Agra), in the dominions of Sindiah, of the Raja of Bhurtpore, in the states of Bundelcund, and throughout the lands washed by the Jumna and Chumbul, including Mathura, Vrindâvana, and the once magnificent city of Canoge, before the Mahometan conquest the capital of India. This, as spoken there, was the language of the realm, or Hinduï ; and, as Mr. Colebroke supposes, forms the basis of the modern Hindu-stáni. It circu-

lates through a tract of country which probably composed the ancient B'ârata or India Proper. This stretches from the Vindhya range through the lower and upper Doâb, as far as the province watered by the rivers which fall into the Indus, the Hesudrus, Hyphasis, Hydraotes Acesines, and the famed Hydaspes. The B'áshá is considered by the Hindoos the most eloquent of living tongues; and a celebrated pundit has declared it to be the only vernacular idiom, and, with a greater or smaller proportion of difference, entirely arising from accidental causes, the ground-work of every dialect of the aborigines of the country. The name implies speech (from *b'ásh*, to speak); in Bengal it means the current dialect of the province; in this sense it is contradistinguished from Sanscrit (from *San*, together; and *crita*, done), a language composed in accordance with metrical arrangement. Sanscrit also means sanctioned, sacred, ordained, as well as embellished or beautified; and is the organ of Hindoo scripture. The B'áshá is called the *Bruj* or *Bruj bolee*; that is, the dialect of Bruj, from *ból*, to speak. It is the purest of Sanscrit colloquial dialects, and is now spoken within the circle, from the centre of which the Sanscrit sprang, and resembles it as the modern Italian does the Latin. From this circumstance, the Hindee or Hindoostáni, which has been formed by foreign admixture, out of this language, has an advantage among living tongues, which is almost singular, namely, that the verbs agree in gender with the nominative.

The four great languages, Arabic, Sanscrit, Persian, and Hindoostáni, may be said to hold the same relation in Asia as the Greek, Latin, French, and Italian in Europe.

The Bengálí is spoken by about twenty-five millions* of Hindoos and Musalmáns. The natives of Calcutta, in deference to Europeans, who are commonly ignorant of Bengálí, address them in the language of their former rulers, the Hindoo-stáni; though they speak nothing but Bengálí among themselves. All correspondence is conducted in this language, and written instruments circulated through it, among the Hindoos of this province. Several newspapers are issued weekly from the native press, which is beginning now to assume a character that would surprise the founders of British power in the East. Since the establishment of the Calcutta School-book Society, the Hindoo College, and the General Committee of Public Instruction in Bengal, it is becoming a powerful instrument in the diffusion of useful knowledge. To all indigo-planters in Bengal a knowledge of Bengálí is indispensable. The cultivators, with whom their business lies, know, speak, and write nothing else; and it is the general medium of conversation throughout the province. Its adaptation to polemic discussion will be acknowledged by those who have read, and can appreciate the works of the late justly celebrated Ram Mohun Roy, who surpassed his contemporaries as a writer, and greatly improved his

* Preface to Mr. Haughton's Bengálí Grammar.

mother tongue. His Bengálí compositions are models of simplicity, perspicuity, and ease. He excelled in the logical method with which he conducted an argument; and in controversies with the Bráhmans, his superiority was shown in a luminous style and tempered feeling, that strongly contrasted with their dull invectives and laboured replies. His abilities as a writer and a scholar were undoubted; his religious opponents acknowledged them. He wished to reclaim the Hindoos and revive Theism, as prescribed in the head chapters of the Védas. Were his judgment wrong, his purpose was sincere. The benevolence of his views, and desire to promote the welfare of his countrymen, are manifest in the invidious and arduous task he undertook for their regeneration: and when individual prejudice shall have given way to the steady operation of time, his memory will be recorded in the hearts of our countrywomen for vindicating the dignity of their sex, by paving the way for the abolition of the burning of widows; and in such light he may be viewed as a benefactor to mankind. As a Bengálí writer, he has left no equal: his works confirm the observation of Dr. Carey, in 1801, that this language is peculiarly copious and harmonious, and, were it properly cultivated, would be deserving a place among those which are accounted the most elegant and expressive.

The Persian is to India what French and Latin are to Europe—the vehicle of diplomacy and the language of the courts. The political branch of the Company's service

offers an illustration of its high importance; the correspondence shows its general use, Persian being the established medium of diplomatic intercourse between all the considerable Powers of the Asiatic Peninsula. Affairs so extensive must involve a frequent need of translation from numerous dialects; yet duties of this varied description are included in a department, which, by a conventional distinction, is called 'The Persian Secretary's Office.' It may be noticed as one of the two languages that compose the test for Writers at all of the presidencies, and as forming an admired mode of communicating thought among the educated classes of our Eastern dominions. The polished style supplies an alluring theme, not only to the Mahommedan scholar, but has equal charms for the assiduous Hindoo. A simplicity of structure and an adaptation to polite literature have gained such ascendancy over both, that they mutually take pride in the study, and consider it essential to a liberal education. The best histories of the Eastern states, some of which Colonel Briggs remarks, would have done credit to Sully or Clarendon, are composed in Persian. As the common means of interpretation, it expounds the laws and regulations passed by the government of British India, and has been widely diffused through Mr. Edmonstone's unrivalled translations. Throughout Bengal, depositions and exhibits, and, in short, all forensic proceedings, are taken down and recorded in Bengálí and Persian, and both are equally employed in written commercial transactions. In

the Western Provinces the Hindustání and Persian are applied to the same purpose.

The general nature of an introductory address imposes restraints, which increase the difficulty of giving an intelligible idea of the languages implied in the term 'Oriental.' For though each, as a distinct language, independently exists, yet the one is so gradually, and almost imperceptibly, interwoven with the texture of another, that to determine, the degree of their affinities respectively, would require the information resulting from enlarged intercourse and great local experience, to be combined with deep research and skilful analysis, and with the clearest perception of the subject would demand much and minute explanation. To define the character of all, and the parts within which each individually circulates, is an object of much importance to the interests, the reputation, and the literature of our country.

It may be generally observed, that the sacred languages of those nations which have adopted Hindu institutions are named from similar ideas, all which are included in the import of the term Sanscrita. These may be disposed under the heads of composition, poetry, scripture, and science. The Shén or polished Támul, the sacred and classic language of the Carnatic, may be called an affiliated dialect of Sanscrit. The descriptive epithet *Grandonic*, distinguishes it from the colloquial language, and refers to *Kirendon* or *Grandon*, (a corruption of the Sanscrit *grantha*, a book;) in which are contained the *belles-lettres*,

or Nanról, literally, good rules. Thus, the religious book of the Sikhs is called *Grant'h*, as Bible is applied to the Christian scriptures, and *Kitáb* or *Mushef* to the Mahomedan. The primary meaning of *Mushef* is the Folio, and the secondary, the Code. *Kitáb*, literally 'the Book,' is emphatically applied to the Corán, and radically signifies 'Scripture.' It originally means to 'condense' or 'collect;' thus expressing an idea similar to that embodied in the substantive 'collect.' Hence it takes the derivative sense of 'write,' 'describe,' 'inscribe,' an act expressed in its substantives, 'epistle,' 'rescript,' or 'law,' and 'conscripts,' whose masses (from their 'dense' nature) are compared to the shades of night. In the sense of orderly arranged, or arrayed, it is analogous to the meaning of 'Sanskrita.' 'Compiler' of a code or 'digest,' is to be found expressed in the appellation 'Vyása,' the sage who collected and disposed the Védas in order; a proper name, that may he received in the secondary as well as primary sense of 'instructor.' *Corán* implies 'collecting' (*jama-kardan*), 'prelection,' a 'reading lesson,' and 'text-book,' and designates the 'lectures' feigned by Mohammed to have been 'read' to him by Alláh, and, to a certain extent, corresponds with the Sanscrit अध्याय *adhyáy*, a 'lecture,' chapter, or section, into which the Hindu 'records' (*smṛiti*), when formed into digests, are divided. The *Furcán*, another name for the Mahomedan scriptures, signifies 'separating,' and applied to the Corán, 'that which distin-

guishes' truth from falsehood ; an idea that may be compared with the Sanscrit *Vivék*, judgment, the faculty which discriminates *Pracriti* or visible Nature, from *Purusha*, or the spirit on which it depends.

To revert to *Grandon* or *Grantham*, the Carnatic scriptures : the root *grat'h*, to string (as beads), or compose, is equivalent to the Manipúrí '*laing*,' and the Burmese '*tsee*'* to thread, describe, or write. To lay bricks in mortar, to build, construct, are also acts implying just adaptation, which, with others of parallel conception, are expressed by '*grat'h*,' and are here noticed, as *grant'h*, differently written and pronounced, is applied to the religious code of the Carnatic and Panjaub, countries separated by a space of more than fifteen degrees. The noun of agency is *granthakár*, an author. In considering the analogous and familiar Arabic term *mumshi*, an author or instructor, a poet (from the theme *نَشَأَ auxit, crevit, adolevit, produxit, creavit* (Deus), whence *نَشَو nashv*, education ;) we perceive the leading idea of production, increase, maturity of growth, and those minute shades of deduction, easier to be felt than explained. We may now advert to the Sanscrit root *वृध् brid'h* or *vrid'h*, increase; to its noun *briddhi*, increase; and applied equally to the 'breed' or interest of money and the profits on stock ; to the past

* See Felix Carey's Appendix of Verbal Roots to his Burmese Grammar, pages 280 and 347, and Hough's Burmese Vocabulary, voc. *compose, thread, write*.

participle वृद्ध *briddha*, and easily trace the English bred and breed.

The Arabic نظم *nezm* corresponds to *granth*, and means poetry, literally the stringing of pearls, an idea which is beautifully embodied by Persian writers in the phrase در رشت نظم کشیدن, as he strung three books of pearls, finely illustrated by Hafiz :

غزل گفתי و در سفتی بیا و خوش بخوان حافظ

که بر نظم تو افشاند فلک عقد ثریا را

and thus elegantly translated by Sir William Jones :

Go boldly forth, my simple lay,

Whose accents flow with artless ease,

Like orient pearls at random strung ;

Thy notes are sweet, the damsels say :

But, oh ! far sweeter if they please

The nymph for whom these notes are sung.

Grantha, a book, or written composition, has another appropriate allusion : the natives of the East write on the bark of trees, or liber of the ancients, and on palm-leaves, with an iron style, and confine their book (*poostuk*) in boards by a string that passes through the middle. The ideas expressed in *nezm*, composition, order, arrangement ; and in *inshá* (from *نشاء*), creation, invention, poetry, institutes, letters, the belles-lettres, epistolary writing, and verse, were transferred to the Eastern islands during the Augustan era of Sanscrit literature, before the Mahomedans introduced their religion, the sacred, polished, and classical language of Bâli and Java being called the

kávee. This word is the Sanscrit *kávyā* काव्य, and regularly formed from *kavi*, a bard and philosopher, a pundit, or wise man of the East, and refers both to poetry and science. *Véda* वेद (from *vid*, to weat or know,) has a similar purport; the Védas, in their original acceptation, implied the sciences, essential doctrine, the Hindu philosophy: while *S'ástrá* (Sanskrit शास्ति *s'ásti*, he instructs), precept, or a book (the instrument of instruction), approximates in sense to the Hebrew Talmud, from למד *lamad*, he did learn. The Burmese code, entitled "Damasat," the golden rule, is a corruption of धर्मशास्त्र *d'armma s'ás-tra*, the body of Hindulaw, composed of the *Smriti*, authentic 'records,' and the *Sruti*, 'revealed' scriptures.

Vidván, a pundit, is explained to be one whose mind has been enlightened (*ujjwal*) by the Vedas (*véda dwárá ujjwalá buddhir yasya*). These books are interesting, as they strengthen the Mosaic account of the Creation and the Deluge. The תורה *torát*, or Mosaic law, is literally almost the same word as *taráh*, the Burmese law. This is sometimes termed *tará lan*, a phrase that corresponds with धर्मपथ *d'ermma pat'h*, the path of duty, with the idea conveyed in *Hidáyat*, the code 'that shows' (the Musalmán) the 'direct' way, and also with طریقت *tareecat*, and شریع *sherra*, the right or open road (*ráh-i-deen*), the faith or institutes of Mohammed. *Lan* (Burmese) is near the English 'lane'* and *pat'h* (Sanskrit) is

* See *lane*.—Hough's Burmese Vocabulary; also "law" and "road."

'path.' *Lam* has the same meaning in the dialect of Muni-poor. The code formed by Gengis (Jangíz), the khán of Tartary, is also called by the Arabs *Torát*.

The Túrân-sháh, or Scythian monarch, draws us towards the Daram (d'ermma) Rájá of Bhotan, and the Lama of Thibet, a name that may be intended for Ráma, the Bacchus of the Hindoos. Their historical regeneration agrees. Like the phoenix, they rise from their ashes, or transmigrate as Œthalides, Euphorbus, or Pythagoras. The king, in truth, never dies. Supposing the word धर्म *d'erma* to have been adopted by the Indo-Chinese, their alphabet could not express the sound. A sonant cannot be initial. The genius of their language, like that of the Arabs, is unfavourable to the junction of consonants. They must spell *d'erma* either *tara* (pron. *terra*), or *tama* (pron. *temma*); thus *damasât* is pronounced *tamathá*, their *s* being articulated like the Arabic *ث*, *thá*. I am therefore inclined to think that, as *tará* is a foreign word, it is a corruption of धर्म *d'ermma* (from धृ *dhri*, to hold), a tenet and duty, religious or moral. Thus the Hindu *Budh*, and the Saxon *Wod* or *Woden*, upon a similar principle, become the Chinese *Fo*, the three being Mercury, and giving name to the *dies Mercurii* or Wednesday, *Bodhwár*. Though it appears strange, *Budh* might naturally be pronounced *Fo* by the Indo-Chinese. Thus *maygh*, a cloud, both in Persian and Sanscrit, is written by the Burmese *mōgh*, and pronounced *mo* (rain): so फल *phel* fruit, from *phel* to bear fruit (φερω *fero*), is writ-

ten *phol* and pronounced *pho*, and बल *val* or *bal*, force, is written *bōl* and pronounced *bo*.

The Cingalese is so much intermixed with Sanscrit, that the latter is often called by the natives of the Peninsula लङ्का भाषा *lenkā bhāshā*, or the language of Ceylon. That beautiful country is the spot where the action of the *Rāmāyana* is laid, the second and most popular of the Hindu epics. The prince of Oude comes to recover his wife, who was carried away by the king of the island. The Bráhmans of *Māgadha*, or South Behar, migrating at a later period, introduced their speech, under the denomination of *Pāli* and *Māgadha*, the sacred languages of that island and of Ava. *Pāli* is a contraction of पदावलि *padāvali*, from *ped* (πῶς ποδὲς *pie, pied*), a foot, and *āvali*, a row or series, implying a language measured by metrical feet, a definition which tallies with the original idea conveyed in the word Sanscrit. मागध *Māgadha* is a gentile from मगध *Māgadha*, South Behar. *Māgadha* means of or belonging to *Māgadha*, that is, the language proper to *Māgadha* or South Behar, the province from which the Sanscrit emanated.

I have now given as good and general an idea of the nature and extent of my subject, as well as of the connection of the several parts with the whole, as, from its wide range, I am able to include within the limits of a lecture. I have not made particular mention of the languages of Northern and Eastern India, nor of the nations betwixt Bengal and China. The tract through which these circu-

late is yet little known to Europeans, though great exertions were made, during the late war with Ava, to supply this blank in science. If I rightly remember what was told me by the Khamti interpreter in Assam, and if what he said were correct, the Siamese language, under the name of *Ty*,* with some sixty variations of dialect, prevails throughout the immense region which is included between the latter country, Tibet, the Burmese dominions, Siam, and China. Captain Low observes, that the *T'ai* (*Ty*) language has been traced to the frontier of Tartary. I shall not enter this field at present. As Assyria has been sometimes confounded with Syria, Assam has been often mistaken for Siam, a verbal error into which the comprehensive mind of Lord Cornwallis fell, so little was known of Assam at the period of his Lordship's government of India. This will not create surprise when we are made aware that the two countries are connected as well by their relative position (though so large an extent of territory divides them) as by their respective languages. Dr. Carey, for whose authority I have great respect, is hardly justified, in my opinion, in classing the Assamese language with those he concludes to be of Sanscrit origin: inasmuch as the Assamese are modern Hindoos. When they embraced the Hindu faith, they adopted the language in which it is preserved. In addition the Assamese have

* Dr. Leyden and Captain Low erroneously write it *T'hai*: the *T* is not aspirated.

received a large stock of Hindustani words, introduced by the Mogul invaders under Meer Jumla, when they overran the country, in the reign of Aurengzebe; and have also many idioms common to the surrounding hill dialects, and those of the neighbouring districts, which separate the principality of Assam from Bengal. The basis of the old Assamese is wholly distinct from Sanscrit. Its alphabet is similar to that of the Shan or Khamti. It has a peculiarity in the absence of a principal characteristic of the Sanscrit alphabets, the cerebrals or head-letters; in which it corresponds with the Indo-Chinese alphabetical systems. The old Assamese is spoken at this day by a class in Assam called Bâeelungs. Their habits, language, and institutions differ from those of the body of their countrymen. They pride themselves on living in opposition to Hinduism; nevertheless, they are greatly respected. Their presence is indispensable at the installation of the Rájás, the ceremony not being complete until the anointed prince receives from their Chief Priest his name and title in the ancient language of the realm, in addition to his Hindoo name, by which he is usually known and described.

Siam, pronounced *Sham*, is the name by which the Siamese are known to the Burmese. They call themselves *Ty*. The former may be a corruption of *S'yám* श्याम one of the names of Crishna (which signifies black or dark blue), as Burma is considered a corruption of ब्रह्मा Brahmá. In like manner, Hindoo implies 'black,' in

Persian, and is analogous to 'negro.' If the Africans have their Niger (black), and the Egyptians their Nile (*bahrulazrak* or blue river), the Indians have their *Kistna* (*crishna* or black), and Sindhu or Indus, rivers all famed for their many mouths : it is the general opinion that the word Hindu is derived from the latter source, though others draw their descent from Indu, the moon. The Persians call the Nile *Deryâe Neel*. *Neel*, in Persian and Sanscrit, is indigo and dark blue. All Sanscrit words which signify dark blue take the sense of black, the distinctions being confounded. A gentleman in a letter to me from Assam, to prove the extent of the Siamese territory, quoted the Persian proverb, "*Ez Room tâ Shâm*," from Rome¹³ (*see notes*) to Syria : he mistook *Shâm* شام (Arabic), Syria, for '*Shām*' (Burmese), Siam;—the former is pronounced 'Shawm,' and the latter, like sham, pretence, trick. *Shâm*, Syria, literally means left or north, as *Yemen*, Arabia Felix, right or south. Richardson observes, in discussing Mr. Bryant's etymology of Syria, that *shâm* signifies "black" (or sinister), "a black mole upon the face," an acceptation which it commonly bears in Arabia and Syria. *Shâm* means 'black' both in Arabic and Sanscrit. We have an illustration of the black mole (*khâli Hindu*) in the following lines of Hafiz, perpetuated by the pen of Sir William Jones :

اگر آن ترک شیرازی بدست آرد دلِ مارا

بخالِ هندویش بخشم سمرقند و بخارارا

“ If that lovely maid of Shîráz would accept my heart,
I would give for the (black) mole (*kháti Hîndu*) on her
cheek, the cities of Samarcand and Bokhárá.”

“ Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck infold ;
That rosy cheek, that lily hand,
Would give thy poet more delight
Than all Bocára’s vaunted gold,
Than all the gems of Samarcand.”

We may briefly dismiss this branch of our subject by observing, that Captain Low considers the *Man* to be the ancient language of Pegu. Without disputing this point, I may remark, that the Burmese are called *Man*, both by the Assamese, Khámtis, and Shans.¹⁵ (*see Notes.*)

The natives of Arracan are called *Mugs*, and their language the *Rakhé-ng*, or as the natives of Amarapura pronounce it, *Yakhai-n*. A considerable portion of Burmese is intermixed with it, from the province having been rendered tributary to Ava. The insular and transgangetic families are thus classed by Dr. Leyden :

| <i>Polysyllabic.</i> | <i>Monosyllabic.</i> |
|----------------------|----------------------|
| 1st. Class. | 2d. Class. |
| 1. Malayu. | 1. Rakhé-ng. |
| 2. Jawa. | 2. Burman. |
| 3. Bugis. | 3. Mon. |
| 4. Bima. | 4. T,hai (Tai). |
| 5. Batta. | 5. K,homen. |
| 6. Gala or Talaga. | 6. Law. |
| | 7. Anam. |

I will not wade into this sea.

I have already found it difficult to condense my observations upon this large theme within the reasonable compass which a discourse of this nature prescribes. Where I have endeavoured to be concise, I have found, on a review, I have become obscure. Again, the affinities between the Asiatic tongues are so common as well as striking, that they grow out of each other, and are apt to tempt one to pursue them to an inconvenient length. I wish, however, without pretending to minute accuracy, to give so general and specific an idea of the nature of my subject, as to show its ramifications and extent, and from these to deduce its importance. The distance of the East from the West has a natural tendency to prevent a topic of this nature becoming familiar in England: it is consequently more necessary to resort to illustration as means of bringing it within the scope of comparative comprehension. This kind of demonstration may possibly lead some to infer, not without justice, that the Oriental languages are worthy of being studied, upon the grounds of their intrinsic excellence, as well as upon principles drawn from the general analogies they exhibit to the languages and sentiments of other nations. The connection of the Eastern with the Western tongues, and in particular with our own, as well as with one another, will, perhaps, in a short time, as the subject grows into estimation, induce many reasonably to conclude that their attainment is not attended with those insuperable difficulties which the phenomenon of an unfamiliar character

at first apt to present. A term sufficiently general, yet definite, is wanted to embrace the circle of the Indo-Teutonic family. The German pronunciation approaches to that of the Sanscrit as represented in the English characters, by Sir William Jones, and, in some instances, the gutturals, when ending words of the Semitic languages, as in others the initial and final surds of the Indo-Chinese dialects, to a degree that contributes materially to assist the natives of that empire in acquiring the Eastern tongues; a remark which may be extended to the Dutch, the Spanish, and several other European nations.

The affinity of Latin and Greek to Sanscrit, but chiefly of Latin, is most perceptible, when those languages are spoken by an Italian, Spaniard, or German. The Sanscrit and Arabic, with the Chinese and Tátár, are the great sources of the mixed languages of civilized Asia. The Malay, "the Italian of the East," the head of the Polynesian family, has incorporated Sanscrit and Arabic, to a considerable extent, and is the language of the most general use in the Oriental islands. An acquaintance with this soft idiom, which is a favourite with our traders, will carry the traveller over every part of the Eastern Archipelago. The bastard Portuguese is also useful. The Indo-Chinese nations occupy a field which will be more zealously cultivated now, perhaps, than formerly, in consequence of our extended intercourse with them. It is not to be inferred, as a necessary consequence, that when any two dialects assimilate in their words, their construc-

tion is alike. For instance, the Shan has borrowed largely from the Burmese; yet the groundwork of the two is quite different, and the relative position of the words in sentences is sometimes in a reversed order. A native of Mogoun says, for instance, (I) will go (to) eat dinner, *tă k'wá kim k'ow* : a native of Ava, dinner (to) eat (I) will go, *t'améy-n chá thwá méy*. Nevertheless, though there is so essential a difference between them in idiom and expression, the Laos or Shans to the north of Ava, who speak a dialect of Bangkok, have borrowed so freely from the speech of their conquerors, the Burmese, that the two are now as much blended as the Arabic is with the Persic. The languages of the mountaineers throughout India seem to rest on a basis distinct from the Semitic, Indian, Chinese, or Tátár families. Many of these on the North-eastern frontier are remarkable from the singular fact of their being dissimilar, though the parts in which they are spoken are contiguous. A Cossya says, rains the cloud, *dáhá usláp* (pluit nubes); a Garrow or a Nága, the cloud rains.*

Though the Burmese and Cossya languages are generally unlike in their nature, the personal pronouns *I* and *you*, by a very odd coincidence, are expressed by the same

* The cloud rains, is the idiom of Ava, Munnipoor, Siam, and Hindustan, *mo yooa déy* ("tu) : *no-ng choo,ee* ; and *mayh* (*ménh*) *barestá hai*. *Mo* and *mayh*, and *میغ* *maygh*, or *মেঘ* *méygh* are the same word, *Mo* being written by the Burmese *mo-gh*.—(See p. 45.)

words. The Burmese *gná*, I, is the Chinese *gno*. Our first personal pronoun, I, and that of Muneepoor, *ai*, which in the Déva Nágari characters (in the absence of the proper ones) would be represented by अइ, are pronounced nearly alike. The vowel, I, is impure, or a diphthong, and composed in Sanscrit of अ *a* and इ *i* short; and in Arabic, of *yá sákin má cabl meftooh*, or silent *i*, preceded by the vowel *phatah* (thus اِي *ai* or *ei*). The English *you* and the Sanscrit यूयं *you-yeng* approach, the *yeng* being but a casual affix; while *tey* [té] ते, the nominative plural masculine of the third personal pronoun in Sanscrit comes very near to the English *they*, and *she* is an approximation to *sá* सा. On the other hand, many of these nations, which are poles asunder and between whom there is no commerce, have phrases expressing the same ideas, in themselves novel, though the words used are different. Thus the ankle is the eye of the foot in the languages of Ava, Munipoor, Bhotán, and Thibet. I may here remark, that the foot and leg are expressed by one word in Sanscrit (*páda*), Persian (*pá*), Hindustáni (*pánw*), Burmese (*khyé*), Munipooreean (*khóng*), &c., and that the mouth and face are both indicated as the context may determine by the Sanscrit (*mukha*), and Hindustáni (*Mooh* [*múnh*]).

The pupil of the eye is an idiom common to the Latin, (*pupilla*, a young damsel), Greek, (κόρη* *puella*, *pulchra*

* Sanscrit कुमारी *kumarée*, a girl, a virgin.

mulier), Sanscrit, (*putriká*, a young girl, or daughter, a doll, a puppet; whence Hindustani *putlee*, the apple of the eye, image, or idol, and the Bengálí পুতুলী *puttali*), Persian, (*merdum*, the man, and *merdumek*, mannikin, or *merdumeh*, the little man or woman of the eye), Arabic, (*insánu-l-eyn-i*, man [or woman, *homo*] of the eye), Munipoo-reean, (*mit-nahá* from *mit*, the eye, and *nahá*, a young man or woman); &c., while the Greek γλήνη answers to the Sanscrit and Bengáli *tára*, (Persian *sitára*), a star or splendour.

Most remarkable instances of parallel idioms, when the expressions themselves have no verbal resemblance, exist in the Burmese, Siamese, and Munipoo-reean. No theoretic investigation can yield the interest these coincidences afford the inquiring linguist who discovers them in practice. The range and tendency of the human mind, in varied positions, may thus be traced to a common perception. For instance : The language of Munipoor, a small but charming tract which lies between Bengal and Ava, was of importance during the Burmese campaign, and at that period unknown to Europeans. The ruler of Munipoor rendered valuable service to our arms; his bravery and skill having met with the repeated applause of our countrymen. The language itself, which I acquired by desire of the Government, I found delightful—in many points unique; of singular beauty; possessing particles of such convenient and diversified use, that I had seen nothing comparable to them; including much in concise and expressive

phraseology ; abounding with imitative words, pronounced so as to realize original sounds ; a tongue speaking with ease, with fluency, rapidity, and animation ; and the whole formed on a system that disclosed the philosophy of speech in a curious, instructive, and, indeed, in a wonderful degree, when we consider the insulated position of those who spoke it. The structure, it may be added, is admirably moulded in accordance with a vivacity of spirit and frankness of manner, in which they have been thought, more than most Eastern nations, to resemble the English. The beautiful valley they inhabit, for fifty miles smooth as a bowling-green, intersected with high and broad roads between the cardinal points, is like an oasis amidst the desert of mountains around. The tops of these are covered with fenced villages, peopled by tribes who speak barbarous dialects, ferocious robbers, who have been compelled to pay tribute to the disciplined valour of the troops of Munipoor. Professional story-tellers, like the bards of yore, are to be seen of an evening, with cocked and pinched turbans, entertaining a circle with the feats of arms and battles of their countrymen against their natural enemies, the Burmese, or their wars with the natives of Cachár and Tipperah.

To conclude.—The intercourse which prevailed between Siam and Pegu, and the Portuguese, Dutch, French, and English ; each of which nations possessed factories in those countries, and had extensive mercantile dealings with the inhabitants, during the whole of the sixteenth and seventeenth centuries, will probably now be revived. The flou-

rishing settlements of Singapore and Malacca in the Malay Peninsula, Bencoolen in Sumatra, and Batavia in Java, together with the ports of India beyond the Ganges, and the other islands in the China seas and the Eastern Archipelago, will be more frequented. With the wealth our English merchants anticipate, may we trust that (in the words of an elegant linguist), “the manners and sentiments of the Eastern nations will be perfectly understood; and the limits of our knowledge no less extended than the bounds of our empire.”

When we advert to the tenure by which we hold our possessions in India, the opinion the natives have of our moral and intellectual character;—when we see that justice cannot be dispensed nor intercourse advantageously held, much less business transacted or commerce profitably conducted, without an acquaintance with their languages, institutions, manners, and customs;—when we contemplate the varied and infinite advantages so wide a field offers to speculation;—when we find that the natives of India (of Bengal in particular) are keen observers of character, dexterous tradesmen, clever artists, and delight in agriculture and commerce;—when we perceive their fine sensibilities, and (what Ram Mohun Roy has called their excess of civilization) their temperate and frugal habits, their social dispositions, and habitual aversion to bloodshed (even of animals);—when we behold the progress they are making in the arts and sciences of Europe; that numerous English works in prose and verse have been

translated by them ;—when we regard their fond appreciation of those who are familiar with their colloquial and sacred languages :—and when we view our relations with India, and the interests we have at stake in that country, these considerations should afford some inducement to study, with more earnestness than we have hitherto done, the languages and literature of the East.

NOTES.

(See page 4.)

¹ Mr. Halhed observes in his *Bengal Grammar*, printed at Hoogly in Bengal in 1778, "The advice, and even solicitation, of the Governor General, prevailed upon Mr. Wilkins, a gentleman who has been some years in the India Company's Civil Service in Bengal, to undertake a set of Bengal types. He did, and his success has exceeded every expectation. In a country so remote from all connection with European artists, he has been obliged to charge himself with all the various occupations of the Metallurgist, the Engraver, the Founder, and the Printer. To the merit of invention he was compelled to add the application of personal labour. With a rapidity unknown in Europe, he surmounted all the obstacles which necessarily clog the first rudiments of a difficult art, as well as the disadvantages of solitary experiment; and has thus singly, on the first effort, exhibited his work in a state of perfection which in every part of the world has appeared to require the united improvements of different projectors, and the gradual polish of successive ages. His success in this branch has enabled Great Britain to introduce all the more solid advantages of European literature among a people whom she has already rescued from Asiatic slavery: to promote the circulation of wealth, by giving new vigour and despatch to business, and to forward the progress of civil society by facilitating the means of intercourse."

"It is now my duty," says Mr. Balfour, in the Preface to his *Herken*, printed at Calcutta in 1781, "to call the reader's attention to the labours of Mr. Wilkins, without whose assistance the *Insha-i-Herken* could never have appeared in its present form. The types which Mr. Wilkins has invented, being a perfect imitation of the *Taleek*, the character in which all Persian books are written, and consequently familiar, and universally read, are not only well calculated for promulgating the edicts of Government, but for every transaction in business

where the Persian character is required. By this invention the Persian language may now receive all the assistance of the press. The most valuable books may be brought into print; the language may be more easily and perfectly acquired; and the improvements of the learned and industrious conveniently communicated to the public and preserved to posterity."

See also in Dr. Clarke's Bibliographical Dictionary, &c., the notice of Wilkins' edition of Richardson's Persian, Arabic, and English Dictionary, "elegantly printed with a beautiful type, designed by Dr. Wilkins, and cut by Mr. W. Martin."

(See page 8.)

² The Moors may be called the Western Arabs or Mogrebin, in contradistinction to the Eastern Arabs or Saracens, from whom they are now chiefly descended. The latter conquered Barbary, which they call Magârib مغارب (the plural of Magrib, the West) i. e. the western provinces or Hesperia of Arabia: from which perhaps we have our word Morocco. *Saracen* is the plural of *Sharci*, a native (Arab) of the East (Shar), as *Mogrebin* is the plural of *Mogrebi*, a native (Arab) of the West, an African or Moor. Thus *Bedouin* is the plural of *Bedoui* بدوي an Arab of the Desert, in contradistinction to the fellah فلاّح or husbandman. Moor thus contrasted with the Brebe or Berberine aborigines of Morocco, is possibly a corruption of *Mogrebi*: at the same time it must be admitted, that *Maurus* μαυρος was known to the Greeks and Romans at an early period long prior to the Saracen invasion of Africa.

In like manner our word *boor* may possibly be a corruption of the Sanscrit बविर *berber* (or barbar), a clown, equivalent to हूणः *hoona*, "a barbarian, a *hun*;" and, though it appear droll, بربر *barbar* is a barber or surgeon in Persian.

(See page 9.)

³ Various conjectures have been formed regarding Ahasuerus. He has been taken for Cambyses, Darius Hystaspes, Xerxes, and Artaxerxes. I conclude him to be the latter (Artaxerxes Longimanus),

agreeably to the Septuagint, and the opinions of Josephus and Dr. Hyde. The Artaxerxes Longimanus is the Ardashir Darâzdast of the Persians. Dest is the hand or arm (cubit). Darâzdest is long-handed or armed, and is synonymous with *Zabardast*, having the upper hand, explained by *gâleb* triumphant, powerful; a tyrant or potentate. Longimanus is therefore used in allusion to moral and political power, and not to physical formation as implied by *μαχερχύς* in Plutarch. Thus Ovid says in his epistles, Heroid. xvii. 166 "An nescis longas regibus esse manus;" hence the proverb, "Les Rois ont les bras longs," i. e. un pouvoir tres-étendu. The following passages from Herodotus (who flourished in the reign of Artaxerxes) are confirmatory of the name Longimanus originating in his power: lib. viii. 140. καὶ γὰρ δύναμις ἐπὶ αὐτῷ βασιλῆος ἵσται, καὶ χεὶρ ὑπερμάνης, and lib. vi. 98. δύναται δὲ παρὰ Ἑλλάδα γλῶσσαι ταῦτα τὰ οὐράματα. Δαρίους, ἰξθύης· Εἰζέκε, ἀρτίος· Ἀρταξίξης, μέγας ἀρτίος. 'The power of the king is superhuman, and his hand very long,' is said of Xerxes by Alexander, the son of Amyntas, who was sent by Mardonius for the purpose of persuading the Athenians to be neuter. In the second extract Artaxerxes is made to signify a great warrior or potentate; a sense which is analogous to the Sanscrit *Adhees'werus*, a Seigneur Suzerain, or Lord Paramount.

(See page 10.)

* The following description of Cábul by Shér Ali is from Shakespear's Hindustani Selections, vol. ii. pages 175 and 183.

تومان غزنين ايک قريه هي زابل بهي اُسي کهتي هين اگلي
 زماني مين سلاطين خراسان کي تختگاه تھا خصوصاً سلطان ناصر
 آلدین سبکتگي و سلطان محمود غزنوي و سلطان شهاب آلدین غوري
 کي اور حکيم ثنائي بهي ونهين مدفون هي بلکه اکثر اوليا اُسي طبقي
 مين آسوده هين يہ مقام قندهار کي حد سي قُرب رکھتا هي اُسکو
دروازہ ايران کا کہتي هين

کابل کی چار طرف گھاٹیاں ہیں بنابر اسکی فوج غنیم کی ایکا
ایکی آنہیں سکتی اور دفعتاً ملک مذکور کو قبضی میں لا نہیں
سکتی اگرچہ یہ صوبہ چندان حاصل نہیں رکھتا لیکن
عقلمندوں کی نزدیک دروازہ ہند کا ہی اسی سبب سرکار والا
سی وہاں کی سپاہ کی لئی مبلغ خطیر پہنچتی تھی کہ ہر ایک
سپاہی و سردار گذران اپنی بخوبی کری اور کسی وجہ سی
تصدیع نہکینچی کیونکہ بسبب اسکی ایران توران کی فوجیں
مملکت مذکور پر آنسکتی تھیں سناہی کہ اگلی زمانی میں کابل
جو ایک بادشاہ کی قبضی میں آگئی تھی تو پنجاب بہت
آباد ہوئی تھی اور ہندوستان مامون .

The Great Shâh Abbas, King of Persia, considered the acquisition of Candahar as a military post, of such consequence to the integrity and security of his dominions, that he threatened to invade Hindostan, unless this key of Eerân کا ایران دروازہ was delivered to him, according as Humânoon, grandfather to the reigning Mogul at that period, had stipulated. The Emperor Jahân Geer, taken up with his beloved Noor Mahel (the light of his house), and distracted by the rebellion which his son C'urrem had raised in the heart of his empire, lost the opportunity of successfully resisting the Persians; and his General, the Viceroy of Multan, unprovided with indispensable ammunition, was compelled to witness the reduction of Candahar by the Persians, after it had withstood a siege of six months.

(See page 10.)

⁵ *Bactria* signifies the *East*, and is a corruption of *Bâctar* (a name of Khorasan), not of Balkh بلخ. It is so called because it lies directly East of the ancient Parthia or modern Persian Irâc. So Chaldea was called by the Arabs "Kedem or the East," literally the

front, as *Yemen* is the right, and *Shimál*, or the north, is the left. This view is confirmed by the Sanscrit पूर्व *poorva*, which is the east, literally, before, the front, fronting, as *paschim* is the west, literally behind. *Bactria* corresponds in sense with Anatolia (Asia Minor), and reminds us of the German terms for Austria (Oestreich), the Levant (Ostland), and Baltic (Ostsee).

(See page 11.)

⁶ The अन्तर्वेद *Entrevéda* or *interamnīs* of India, the country between two (*Do-*) waters (*áb*), the rivers Ganges and Jumna: so *al Gezira* (dissecta quasi a continente) or the peninsula formed by the Tigris and Euphrates, is called Mesopotamia, from *μῆσος* and *ποταμός*; an idea contained in the Indian द्वीप *dwīpa*, a peninsula, from द्वि *dwi*, two, and अप *ap*, water, or आप: *ápas*, waters, آب *áb*.

(See page 13.)

⁷ “Suavitatem Persica, ubertatem ac vim Arabica, mirificam habet Turcica dignitatem: prima allicit atque oblectat; altera sublimiùs vehitur, et fertur quodammodo incitatiùs; tertia elata est sanè, sed non sine aliquà elegantia et pulchritudine. Ad lusus igitur et amores sermo Persicus, ad poëmata et eloquentiam Arabicus, ad moralia scripta Turcicus videtur idoneus.” Vol. ii. p. 360.

(See page 14.)

⁸ Est itaque *Hebraica Lingua* illa Judæorum sensu universo, Christianorum non multùm minore, לשון קדמון אב לכל יתרה לשונות, *Lingua prima*, linguarum cæterarum omnium parens, quam non מטבע à *natura*, sed שהסכת אלחית *ex divino instituto* docti protoplasti, Paradisi et incolæ, et ab eodem exules locuti, filiis deinde nepotibusque, primi mundi Patriarchis commendaverunt, &c.

And again: Arabica est omnium ferè Linguarum hodièque amplissima, in qua Hebraicæ imago adeò expressa, ut cùm de plerisque aliis immediatè ex Hebraicâ prognatæ, ambigatur; de hac dubitandi ne quidem sit locus.—*Hottinger, De Usu Ling. Orient. in Genere*; 1657, pages 33 and 36.

(See page 14.)

⁹ Alcaide (or alcalde) has a very indefinite sense in Morocco. It signifies a governor of a province next to the bashaw. Also a head of a body or class of people of any description; and likewise an officer generally. Lastly, it is applied to a leader of four, thus closely corresponding to the Indian Naick who commands four sepoys. "The army," observes Lemprière, "is under the direction of a commander-in-chief, four principal *bashaws*, and *alcaldes* who command distinct divisions. With respect to the *alcaldes*, it is proper to remark, that there are three descriptions of persons who bear this appellation; but those to whom I allude are military officers, who command soldiers from a thousand to five hundred, twenty-five, or even *four men* in a division."—*A Tour to Morocco*, page 249.

(See page 15.)

¹⁰ From *mo*, a corruption of the Burmese *myo*, a city or town, and *gaun* (*khoun*) the head. The construction is Siamese. This etymology is given upon the authority of a native of the place, whose father was a Burmese and mother a *Sham*. A battle took place on the spot between the Chinese and Shans. Sir John Malcolm has noticed this custom in his *History of Persia*, vol. i. p. 414, in the instance of Tamerlane, who cruelly retaliated on the inhabitants of Ispahan. "It was," says he, "found impossible to compute all the slain; but an account was taken of 70,000 heads, which were heaped on pyramids, that were raised as monuments of savage revenge." See also Crichton's *Arabia*, vol. ii. pp. 46, 128, and 314.

(See page 20.)

¹¹ يَمِين *Yameen* signifies the right hand, and (secondly) an oath. يَمَن *Yemen*, or *Arabia Felix*, means the right-hand side, because it lies to the right or south, or forms southern Arabia, the face being turned to the rising sun. So *Deccan* (properly *dakshina* or *daxina*), literally the dexter or right, in Sanscrit, is the common term for south (*Dakhin*) or Southern India. What is not sinister is happy, whence *yumn*, prosperity, luck. We have the double meaning of *yameen* thus finely illustrated in the 50th chapter of Gibbon: "The companions of the pro-

phet and the chiefs of the tribes saluted their new sovereign, and gave him their right hands as a sign of fealty and allegiance." Thus, the Greek δεξὰ implies *fides per dextram data*, and (δεξὴν δοῦναι καὶ λαβεῖν), to "give and take the right hand," a treaty of amity.—(*Xenoph.* Anab. ii.)

The preceding observations may be found to strengthen the sense in which the following passages of Scripture have been received :—

The Queen of Sheba (the ancient name of Arabia Felix [*Scott*, xxviii. c. Job]) is the *Βασίλισσα νότου*, Queen of the South, *Matth.* xii. 42; *Luke* xi. 31; *1 Kings* x. 1—13; *2 Chron.* ix. 1—12; and (*Psalms* lxxii. 15), "To him shall be given of the gold of Sheba," is, in the Septuagint and Arabic versions, "the gold of Arabia." It may be hardly worth adding, that *yemen* has been wrongly supposed to be a corruption of *εὐδαίμων*, called "Araby the Blest" by Milton, *Par. Lost*, iv. 159.

(See page 26.)

¹² आत्मन् *átmen*, the soul, the divine spirit, which animates all, makes the nom. case आत्मा *átmá*. It is much used both in Sanscrit and Bengálí in a compound state in the place of the pronoun possessive in a reciprocal and reflective sense; in which state it rejects the final consonant and casual terminations; thus आत्म *átma* (pronounced in Bengálí *áto*), own, my, thy, his, self: as *átma bend'u*, own family, *átma nindá*, self-reproach, *átma s'lág'á*, self-praise, *átma g'áta*, suicide.

(See page 49.)

¹³ The word Room may be taken to include the Roman empire, of which Constantinople was the capital in the East, and Rome in the West. Its signification, however, is very vague, as it may denote Rome, the Turkish empire, Greece, or Roumelia. The kingdom of Roum, the most famous of the Seljukian principalities, extended from the banks of the Euphrates to the vicinity of Constantinople, and from the Black Sea to the confines of Syria, with at one time Nice for its capital, and at another time Iconium; and was ultimately overturned by the Mongol Tartars. It may be understood as now commonly implying the Lesser Asia (Anatolia), or more generally the Grecian and Ottoman empire; and Roomée to be applied to both

Turks and Greeks, but particularly those of Asia Minor. In Persia, Alexander of Macedon is called Sicander Roomee, and the Sultan of the Turks, *Kaiser Rûm*, the Cæsar of Rome. "Roumy, i. e. a Roman," observes Burckhardt, "a word first applied by the Arabs to the Greeks of the Lower Empire, and afterwards to all Christians."—(*Nubia*, Appendix iii. *Note*.) See Richardson's Arabic Grammar, page 172; Lumsden's ditto, page 283; David's Turkish Grammar, page xxiv; Hunter's Hindustani Dictionary, Article روم; Salmon's Universal History, p. 193; Crichton's Arabia, vol. ii. p. 33; Kosegarten's Chrestomathia, p. 293; Hajji Baba in England, vol. i. p. 55; and Sir John Malcolm's History of Persia.

(See Page 16.)

¹⁴ Since the preceding sheets have been put to press I have met with the following passage in Richardson's Dissertation on the Languages, Literature, and Manners of Eastern Nations. "The *sheshta* (ششتا) has six strings, and is of the same species with the *kilar* (قيتار); whence our guitar, from the Spanish *guitara*, seems to have been borrowed, as it was a favourite instrument with the Arabian conquerors of Spain, who seem not only to have introduced it, but also the gallant custom of serenading their mistresses; on which occasion not only the words of their songs, but the airs, and even the colour of their habits, were expressive of the triumph of the fortunate, or the despair of the rejected lover."

(See Page 51.)

¹⁵ "Great numbers of the agriculturists in Siam are Peguans," observes Mr. Gutzlaff, "or Mons (as they call themselves)."

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